

The ar-

OVER

Gratitude which makes us thankful for the bestowed goods, and desirous of rendering the same to others; Mercy which overlooks offenses; Pity which feels for the distressed; Humility which questions our abilities and works; and Love which yields the first place to others, are outgrowths of Love which it belongs to Justice, the sense of merited reward and punishment, the absolute giving to each and all their deserts and the sense of the sacredness of truth. In the trust which Love arises faith, the reliance on the testimony of others, which, unsupported by the Intellect, becomes credulity, and fosters superstition, maintains bigotry, and obscures knowledge.

BENEVOLENCE.

To be benevolent and to love one's own family; to extend these to friends, is too common to mention. Benevolence, which goes beyond is more rare. When it grasps one's country it becomes Patriotism, still selfish and in a degree instinctive.

W. O. CHRISTOPHER.

LETTER FROM THOMAS LEES.

As a Spiritualist I believed, and as conductor several years of a lyceum, I know that the linking and unravelling of the excesses, as the definition of the "new" and the "old" broke the institution. I noticed that the greatest deviation from the A. D. Davis' system, the greater the depletion in the lyceum ranks. The C. P. L. is emphatically a children's institution, and nothing ought to be introduced therein beyond the comprehension of the scholars. I do not see how the lyceum can be made to function as a social system, for one of the best means of sustaining the interest in the lyceum, is by occasionally substituting new exercises, but I mean that dispensing with "call themics," "silver-chains," "musical readings," "mar-

we conclude that immersion is meant, and that immersion will become universal.

JOHN BRACKLEY GRABBED.
Suddenly Mr. Walsh sprang forward and grasped in his arms John Brackley, curtsied and all. That little room became a lit-

whatever is upsetting him until he is the

There is not so much activity in the Intermountain in the higher moral aspect of Spiritualism as I could hope that the coming year will show. It seems to me that we have now had enough of gaping at phenomena. To this mere curiosity is attributable some of the exposures as damage Spiritualism ever does now and then. Men go to gaze, and gaze

ry | all lands; I will see all races and trib
e | will know all things earthly, either b

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manhood by treating him as a knave or an idiot. Moderation wins where violence and inconsiderate speech fails. Free speech is abused when men lacking discretion, however honest they may be, undertake to handle delicate subjects. A bull in a china shop may have the best intentions, but being a bull he cannot turn

MARVIN LINDSAY,
Gen'l Mgr., Chicago. 23-19-35-18

W. H. STEWART,
Gen'l Pass. Ag't, Chicago.

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20-14-08

By Hudson Tuttle.

If we are in doubt and many equally strong motives
impel us in diverse ways, the highest motive should have
the benefit of such doubts.

Man should be ruled by his highest faculties, and such
rule can never bring permanent regret. He never yields
to a lower motive, to selfishness, greed, treachery, fraud,

Hudson Tuttle's Ethics of Spiritualism, now being printed in a series—in the RELIGIO-PHILOSOPHICAL JOURNAL is alone worth the price of subscription to that journal.—When Hudson Tuttle writes he says something.—*Spiritual Scientist.*

Col. Robert Ingersoll answered thus a reporter who asked him the other day if he believed in no hereafter. "I do not know. I am aboard of a great ship. I do not know what port she left or whither she is bound. She may be down with all on board or she may reach some sunny port. I do not know. It is no more strange that men should live again than that they have lived."

The objectors to free speech are those who profit by fraud or ignorance; those who lack faith in truth, but have perfect faith in human depravity; "proper people," who are really nice people, but who have a false view of life and what goes to make up real manhood and womanhood; vulgar people, who object to scientific lectures upon medical subjects before a mixed audience of men and women, who do not hesitate to use the low, kind of obscene language when alone with those of their own sex—*heaven help them!*—*Amos.*

